

A breefe Di-

rectory, and playne way

howe to say the Rosary

*of our blessed Lady :*

VVith Meditations for

such as are not exer-

cised therein.

Wherewith are adioyn-

ned the prayers of S.

Byrget, with

others.

*Bruges Flandronica.*

Excudebat Hu. Holost.

1576.

28 MR 59




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into  
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**T**O his deare and  
weldisposed Sister, A. M. en-  
crease of grace, with per-  
seuerance in the fayth  
of Christe.

 **H**E talke which we  
had together (moſte  
deare and welbelo-  
ued Sister) the day before I  
tooke my iourney to come  
into theſe countreis, haue not  
bin, neither are of me forgot-  
ten, and among al other your  
request concerning the Roſa-  
ry of our Lady. Which re-  
quest

## THE EPISTLE

quest want both of yeres and  
knowledge would not per-  
mit me to fulfill: but after I  
had bene here a whyle, I gat  
acquaintance of one, who for  
vertue and good life is ac-  
counted among the cheefe, to  
him vpon a time I declared  
what I had promised you,  
and likewise my vnability in  
performing it, beseeching him  
for Gods cause to take a litle  
paynes in the matter, whom  
I founde as ready to satisfie  
my request, as I was to de-  
maund

## THE EPISTLE

maunde him. When it was  
by him finished, and I some-  
what busied in copying the  
same to be sent unto you, by  
chance came into my cham-  
ber my colen and freende I.  
Noil, who perswaded me to  
leauē off writing, and promi-  
sed to procure it to be Prin-  
ted, for I haue (sayd he) a fit  
thing to be ioyned therunto,  
which was deliuered me by a  
good Gentlewoman, with  
earnest request to haue it prin-  
ted. Wherto I willingly cō-  
sented,

## THE EPISTLE.

sented, for in my selfe I perceiue the great discommoditie of ignorance, which causeth me to labour all that I may, to pleasure suche as are like vnto my selfe (I meane in ignorance) And seeing my Cosen hath caused it to be printed, although it be not so exactly done, I confesse, as you would desire, yet accept it, I pray you, for the Auctor within three or foure dayes after he had deliuered mee the copie thereof, tooke his  
iour-

## THE EPISTLE

iourney into Italie, not thinking that I would publish it.

I consented to haue it printed, for that I knowe there be many good women in Englande that honour our Lady, but good bookes to stirre vp deuotion in them are scarce: also I desire and hope to haue prayers of them, into whose hands it shal happē to come: Desiring God to geue you of his grace, that you may goe forward in his seruice as you haue begun, I craue of you,  
and

# THE EPISTLE

and al other into whose handes this shal happen to come, that you wil in your prayers remember mee. From the Englishe Charter house in Bridges, the vigil of the Assumption of our Lady.

1576.

Your brother

L. M.

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y all

The way howe to  
say the Rosary of our  
Lady :

With Meditations for such  
as are not exercised  
therein.



**F**IRST when you  
begin, cal to God  
for grace and helpe  
in this you goe a-  
bout, then your minde ga-  
thered together, thinke you  
do beholde and see our bles-  
sed Lady kneeling deuout-  
ly all alone at her prayers.

A.i.

And



○ Meditations vpon

And howe that on a soden  
the Angel Gabriel appea-  
red vnto her in glorious  
shining brightnes, saluting  
her with Mayle Mary full  
of grace: and tolde her that  
she should conceyne our sa-  
uiour Christe, who should  
saue his people from their  
sinnes, to her no small ioy  
& comfort. And then with  
ioyful & thankful minde to  
God for thy redemption say  
a Pater noster, & ten Aues.

Then muste you me-  
ditate

ditate how our blessed La-  
dy after she had conceived  
the sonne of god, the king  
of heauen, nothing exalting  
her selfe thereby, trayayled  
a long and paynesfull iour-  
ney by into the Mountay-  
nes, to visite her Cousen Eli-  
zabeth, tohome the Angel  
had tolde that her sayd Co-  
sen had conceived a sonne  
in her olde age: where you  
haue to thinke what ioye  
there was betwene those  
two blessed women at their

A.ii.

mees

Meditations vpon

meeting, not for that they  
were Cosens, but as Eliza-  
beth sayd, Howe chaunceth  
it that the Mother of God  
our Lorde both come into  
mee? And, blessed art thou  
among women, and blessed  
is the fruite of thy wombe.  
And, blessed art thou that  
hast beleued, for those thin-  
ges shal be fulfilled that are  
tolde thee from our Lorde.  
Beholde yet for al this the  
humilitie of our Lady, no-  
thing proude heereof, but  
hum-

hu-  
bor  
for  
loo  
of  
the  
is  
dy  
her  
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vol  
bro  
der  
she  
ful

the Rosary.

humblye geueth God the  
honour and prayse thereof,  
for that he vouchsafed to  
looke vpon the humblenes  
of his handmayden, as in  
the Magnificat at Euēsong  
is exprest. And so our La-  
dy after she had taried with  
her Cousen three monethes,  
returned to her own house:  
whome when you haue  
brought home, and consi-  
dered the payneful iourney  
she had, waring now more  
ful with childe. Then say  
your

Meditations vpon

your seconde: Pater noster,  
and ten Aues;

Next you haue to consi-  
der, that our Lady dwel-  
ling in Nazareth, and ha-  
uing provided all thinges  
necessarie in her owne house  
according to her habilitie,  
to lay her great beap in, she  
was enforced vpon a soden  
to take her iourney to Beth-  
lehem, by reason of a com-  
mandement that came  
from the Emperour, that  
every one should pay their  
tribute

the Rosary.

tribute by a certayne day  
in the Towne where they  
were borne. Joseph there-  
fore and our Lady, hasting  
them selues to Bethlehẽm,  
when they came there, our  
Ladies time beeing come  
for her deliuey, beholde  
there was no place in the  
towne for her & her sweete  
Sonne in anye Inn, the  
Towne was so full of peo-  
ple, the lodgings were all  
taken vp. And therefore  
was the Mother of God  
enfor-

Meditations vpon

enforced to turne into an  
Oxe stall that stood by the  
high way, no better then an  
houel or cotage, and there  
brought forth that blessed  
babe her deare Sonne, be-  
tweene an Oxe & an Assse,  
lapping him in such poore  
cloutes as she had, & layde  
him in the maunger. where  
ye may beholde our Lady  
borowing a little hay from  
the sely Assse, to lay her child  
vppon. And here ye maye  
consider with your selfe the  
great



the Rosary.

great goodnes of God, that  
for his onely sake provided  
nothing that the world ac-  
counted needful, not house  
rome, not chamber, not chim-  
ney, not fyre, not bolster nor  
pillowe to lye vpon: and yet  
bath sent vs al these things  
with many moe, not onely  
to serue our necessities, but  
also to satisfie our vanities,  
As fine chambers right cost-  
ly hanged, sayre bedstedes  
curiously carued, soft beds,  
not onely of fethers, but of  
Downe

## Meditations vpon

do we also: Couerlets and  
countertoppyntes full of silke,  
and testers with curtens  
richely wroughte and im-  
broyded, full of al vanity and  
superfluitie. And yet scant  
content our selues therewith:  
or if we be content, we be  
neuer the more thankfull  
vnto God, neither can we  
easily abyde to beholde or  
thinke vppon poore Christe  
lying in the maunger. Who  
in this poore estate not re-  
garded of men, with great  
ioy

the Rosary: M

ioy is proclaymed of the an-  
gels vnto the Shepheards  
singing with marueylous  
melodie, Glozy be to God  
on high, & in earth peace to  
men of good will. Then  
walk againe with the Shep-  
herdes, and beholde poore  
Christ in the Crib, fal down  
with the shepheards and  
worshippe him that was  
borne that day thy sauour  
Christ our Lorde. And con-  
sidering how ioyful his mo-  
ther was of al these, say the  
thirde

Meditations vpon

thirde Pater noster and ten  
Aues.

From thence follo we our  
Lady to Ierusalem, with  
such intent to fulfyl the law  
as our Lady had: and there  
beholde her presenting her  
deare sonne with great ioy  
in the Temple, and offering  
for him according to her a-  
bilitie, a payre of turtle Do-  
ues, or two yong Pigeons.  
See there old Simeon the  
iust man that feared God,  
taking our Sauour Christ  
in

the Rosary.

In his armes, saying the  
Nunc dimittis: not fearing  
death seeing the Author of  
life. Give care unto Anna  
the Prophetesse and good  
hertuous widow, exercised  
in the Temple night & day  
with fasting and prayer,  
what she doth say to all those  
that looke for the redemp-  
tion, and followe this godly  
procession of Simeon, Jo-  
seph, Mary and Anne, and  
offer unto God thy body &  
soule, and all that he hath  
lent

Meditations vpon

lent thee: then say the fourth  
Pater noster, and the Aues  
following.

Nowe haue you to go to  
Ierusalem with our Lady  
and Ioseph, and little Christ  
being but twelue yeres old,  
to y<sup>e</sup> solemne feast of Easter  
that then was kept there to  
serue god: so looe our La-  
dy and Ioseph do come from  
Ierusalem, not hauing lit-  
tle Jesus with them, thin-  
king he had bene gone be-  
fore in company of some of  
his

the Rosary. 11

his kintred. Harken after  
him diligently & carefully  
with our blessed Lady all  
that night, & the next day  
returue in hast to Ierusalem  
to seeke that sweete babe  
Jesus full of grace & heau-  
nes with our Lady, whom  
when thou canst not finde,  
the third day also follow our  
Lady into the temple to pray  
to god that thou mayst find  
Christe agayne, and there  
shalte thou see him confer-  
ring and disputing with  
the



Meditations vpon

the Doctours and learned  
men, wherewith reioyce with  
our blessed Lady, giue eare  
vnto his doctrine, and take  
him home with thee as our  
Lady did. That done, say  
the fyfth Pater noster, and  
tenne Aues, and a Creede,  
And then hast thou fini-  
shed the first parte  
of the Rosary.

The

¶ The seconde part.

Here fyfte thou muste followe our sauour Christe in the twyght going out of Ierusalem into a village harde by, and there go with him into the Garden, and geue care how he commaundeth his Disciples to watch and praye, that they enter not into tēptation. Marke howe he leaueth fyft eyngh of them in one place, and taketh the other thre, being Peter, James, and John,

P. B. i. 47. nee-

Meditations vpon  
nearer vnto him selfe where  
he would praye, geuing the  
in charge like wise to watch  
and pray, for that the deuill  
would sift them as wheate  
is tryed through a riddle of  
sine: harken what he sayth  
to these three Disciples. My  
soule is heauye enen vnto  
death: Marke him going  
away from them in great  
heauines, and beholde him  
falling flat vpon the ground  
prostrate praying, that if it  
were possible that the houre  
of

of the Rosary. 11

of death and passion might  
passe from him saying, Abba  
Father, al thinges are possi-  
ble vnto thee, turne this cup  
of my passion from me: but  
not as I wold, but as thou  
wold. Then see him coming  
and finding his three disci-  
ples sleeping, geue eare what  
he saith to Peter, and think  
that he speaketh the like to  
thee often times while thou  
art occupied in his seruice,  
Symon sleepest thou, couldest  
thou not watche one

or

B.ii.

houre

## Meditations vpon

houre with me, watche and  
praye, that ye enter not into  
temptation, the spirit is  
prompt, but the flesh is  
weake. Then beholde him  
go and praye agayne in the  
same maner, and returning  
again, and finding his dis-  
ciples sleeping agayne, and  
reproving them as before.  
And yet once more followe  
Christe, & thou shalt see him  
lye prostrate in prayer, and  
considering with himselfe the  
bitter paynes and tormentes

which

II. 65

he

he shoulde immediatly suf-  
fer. Beholde all his blessed  
face sweating like blood, see  
the bluddy droppes falling  
from him vpon the ground:  
then looke vp, and beholde  
the Angell appearing vnto  
thy Saviour, & comforting  
him, declaring what bene-  
fite shoulde come to þ whole  
world by his bitter paynes  
and cruel torments, that by  
his moste precious death &  
bloudshedding, al mankind  
shoulde be redeemed, that  
that

Meditationis vpon

that was the onely sacrifice  
for the sinne of man. Then  
thinke in thy minde thou  
beholdest our blessed Lady,  
seeing all this agony of her  
sweete sonne she wed her in  
a vision: thinke thou feelst  
in thy selfe, what a hotfull  
hart the Mother had to see  
her onely beloued sonne in  
suche extreme angurhe and  
torment: looke how tender-  
ly she weepeth and letteth  
teares fall from her eyes: De-  
seyr thou likewise grace of  
311  
com:



to the Rosary. M

compunctiō in this and the  
rest that follow, considering  
thou art the cause of p paine  
of the Sonne, and sorowe  
of the mother. For it was  
to pay the ransome of thy  
sinne, that Christe came  
downe to suffer al this cruel  
payne a passion. This done,  
begin thy beades agayne,  
and saye the fyfte Pater no-  
ster, and the ten Aues.

After this passe through  
in thy mind a remembrance  
the rest of his passion, untill  
thou

Meditations vpon

thou comdest to his scourging and whipping: then beholde thy Lorde and master stripped all naked, faste bounde vnto a pillar in the middes of an house: see the cruell tormentors, without all pitie or mercy laying on with whippes and rodde, scourging and beating him so pitifully, that al the pavement was sprinkled with his most precious and innocent blood: See them beating, firste the one syde, then  
the

the other, so pitifully marty-  
ring him, not onely with  
roddes, but with whips of  
coarces, that there was no  
whole place of all his body,  
nor his sides, nor his armes,  
his backe, his brest, his bea-  
lye, his thighes, his legges,  
his feete, that was free, but  
eether torne with whips  
or roddes, the streames of  
bloudde freshely trickeling  
downe, or els full of greate  
wales and swellings of the  
sore stripes, wherewith he  
was

## Meditations vpon

was so cruellie tormented.  
And then as in the former,  
beholde his blessed mother  
seeing her deare sonne in a  
billion thus cruellie tormen-  
ted, whipped and scourged  
for thy sinnes: Call for grace  
and compunction, that thou  
maist at least shed one teare  
with out adoe, to see thy  
Lorde and Master for thy  
gyle so cruellie handled: and  
then saye the seconde Pater  
noster and ten Aues. ¶  
¶ Then beholde the souldi-  
ers

ers taking Christe into the  
 Judgement hall, and there  
 among them all stripped him  
 agayne, and did on him a  
 purple Robe as marking in  
 mocking how they platted  
 a crowne of sharpe thornes;  
 and put it vpon his head:  
 howe they put a reede in  
 his hand in steede of a Sep-  
 ter, howe they kneeled down  
 before him in scorne, Alhaile  
 king of the Jewes: howe  
 they spit in his face in great  
 despite, and gave a stiffe reede  
 and

## Meditations vpon

and beat down the cro'one  
of sharpe thornes into his  
head, greatly to his payne  
a tormēt, insomuch that the  
blood ran downe his necke  
and face. Then as in the ii.  
meditations before, thinke  
what woofull sorow our la-  
dye was in, to see her moste  
deere sonne thus despiteful-  
ly delt with, & say the thirde  
Pater noster with the Aues.

Nowe art thou to behold  
Pilate conuining forth to  
the Jewes, bringing Christ  
with

the Rosary.

with him all to torne with  
rodde and thornes, crowned  
with thornes, a purple robe  
vpon him, and a reede for a  
Scepter in his hande, say-  
ing vnto them of him who  
he had thus vnnmercifullie  
dealt withall, behold I bring  
him forth to you, that yee  
may knowe that I finde no  
cause in him, beholde the  
man. Then heare the vn-  
mercifull Jewes, cryinge,  
Crucifye him, crucifye him.  
Heare the Judge speaking  
agayne,



Medications vpon

agayne, and Declaring the  
innocencie of Christ, that he  
findeth no cause of death in  
him. And yet through the  
importunitie of the Jewes,  
who cease not to cry; Away  
with him, away with him,  
Crucifixe him, see now the  
Judge, who before had ge-  
uen sentence of his innocen-  
cie, overcome with the ma-  
licious clamors and impor-  
tunitie of the Jewes, giving  
sentence of death on the in-  
nocent lamb, And putting  
him

the Rosary M

him into the handes of the  
 cruel souldiers, who taking  
 him, mocking him, and scor-  
 ning him, agayne put off the  
 purple Robe they had put  
 on him, and put on agayne  
 his owne cloathes, and so  
 brought him forth, bearing  
 his heauy Crosse vpon his  
 sore and paynfull body to-  
 wardes the mount of Cal-  
 uary: And there by the way  
 beholde our blessed Lady,  
 with other good women  
 and numbers of people me-  
 ting

Meditations vpon

ting our Saviour, and we-  
ping and lamenting to see  
this innocent Lambe thus  
lead into his death. Attend  
and harken what he sayth,  
turning backe vnto them,  
which was: Daughters of  
Ierusalem, weepe you not  
for me, but weepe for your  
selues & your children. And  
then see thy Saviour fayn-  
ting and falling downe vnder  
the Crosse, almost dead  
for feare, wherefore the soule  
diers compelled one Symon

of

the Rofary. M

of S. Iohn to carry the  
Crosse after Iesus: till he  
came to the mount of Cal-  
uary. And when thou hast  
well considered the great la-  
mentation and sorowe of  
the Mother of our Lord  
had in seeing her son carry-  
ing his Crosse unto his  
death: and following him  
to the place of execution.  
Then say the next Pater nos-  
ter with the Ave, sayynge so  
often that thou art come  
with our Saviour to meet  
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Meditations vpon

mer Chynthe, & hysse brought  
him to the mount Caluarie,  
beholde there the lothsome  
ness of the place, here lyng  
the skull of one dead man, &  
there of another, here an  
arme, and there a legge, in  
one place one quarter of a  
man, in another place the  
fleshe halfe consumed, and  
halfe hanging on the bones  
still. And there see the kinge  
of glorie, the sonne of God,  
thy saviour, thy maker and  
redeemer, ready to dy for the

the Rosary.

the same Cup, see him once  
more stripped of his clothes;  
see howe the blood weaseth  
out of the woundes of his  
soe beaten bodye with the  
plucking off of his garmentes,  
behold him in great con-  
fusion all naked before the  
whole people; see howe his  
wofull Mother cometh  
vnto him; taking her hear-  
cheafe to couer his priue  
partes. Marke howe the  
cruell souldiers hurle poore  
Christe on the Crosse. See

the

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C.ii.

howe

Meditations vpon  
howe they hale and stretche  
out handes, armes, & feete  
at length on the altar of the  
Crosse, and thereon naye  
him with boystrous & great  
nayles, both handes & feete,  
to his greivous payne and  
griefe: See howe the blood  
springeth out of the wounds  
of his moste precious handes  
and feete, and howe they lift  
him vp on his Crosse as if  
it were a sheepe on a cam-  
brel. Beholde his wounds  
bleeding freche and freche  
consi



the Rolary.

consider the increase of his  
torment and payne, for that  
the weight of his body stret  
ched the holes of his handes  
and feete wider and wider.  
See howe they hange by  
two thewes, thone on his  
right hande, chother on his  
left, and thy sauiour Christe  
in the midst, as though he  
had bene the chiefe malefac  
tor. Marken how thy Sa  
uiour prayeth for them, say  
ing, Father forgeue them,  
for they knowe not what  
they

Meditations vpon

they doo. Then beholde the  
souldiers deuinding his gar-  
mentes, and casting lottes  
on them. And hearken howe  
the princes and people that  
stoode by mocked him, say-  
ing: he saued others, let him  
nowe saue himselfe, if he be  
Christ the elect of God. Be-  
holde howe the vngenerous  
souldiers mocke him, offer-  
ring him gal and vineger to  
drinke, saying: If thou bee  
the king of the Iewes, saue  
thy self. And as it is a won-  
der

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side

Meditations vpon

for a while vpon the same  
man: This daye I would haue  
bee with me in Paradise.  
Then turne thine eyes and  
looke on our blessed Ladie  
the Virgin, the mother of  
Iesus, standing by the crosse  
whose heart she swayed of  
sorrowe had pleased, as Si-  
meon had prophesied to her  
before, when she presented  
her Sonne in the Temple.  
Marke howe our Saviour  
Christ casteth his eyes vpon  
her, and on his Disciple S.  
John,



Medications vpon

bredding. And when his hand  
he gine the theghe. Then  
consider howe the herle of  
the temple did rent a sun-  
der. thinke of the terrible  
earthquake that then was.  
Remember howe the rocks  
did cleave in peeces, that the  
graves were opened, & that  
many bodyes of good men  
that were departed, did rise  
and going forth of their  
graves after his resurrectio  
did goe into the Cite, and  
appeared unto many. Then  
cast

the Rosary. M

cast thine eyes to heauen; &  
thou shalt see the Sonne to  
hauē left his light the space  
of three hours, from the first  
houre to the ninth: Heare  
how the Centurion or Cap-  
taine saying these thinges  
glorified God, & said, Truly  
this man was iuste. And  
howe that all people kno-  
king their brether, returned  
to pētie. When if thou wilt  
tarye a while, thou shalt see  
howe their crueltie doth last  
after death; for not satisfied  
when



## Meditations vpon

when they saw that Chriſte  
was dead, one of the ſould-  
diers with a ſpeare opened  
his ſyde, whence ſtraight-  
way iſſued forth blood and  
water, the price of thy re-  
demption. And here as be-  
fore, conſider with thy ſelfe  
the vnſpeakable ſorrow that  
perſed our Ladies heart, to  
ſee & beholde all theſe things,  
to ſee him taken downe of  
the Croſſe by Joſephe and  
Nicodeme. How they an-  
oynted his bodye with  
myſtre

to the Rosary. M

myrr and Aloes, how they  
wounde him in his shroude,  
and layde him in his graue.  
And I thinke thou canste  
not reſtrayne thy ſelfe from  
shedding ſome teares with  
our bleſſed Lady, to conſider  
that ſpoule of thy ſoule, thy  
Lorde and maſter, whom  
thou ſerueſt, thy King and  
God, whom thou honourſt  
and worſhippeſt, hath ſuf-  
fered all this to redeme thee  
from bondage of thy ſinne,  
captiuitie and thraldome of  
the

Meditations vpon

the deuil, to set thee at liber-  
tie, to indue thee with grace  
and to make thee inheritor  
of the kingdome of heauen.

And then giuing thanks  
to our Saviour Chyſte  
therefore ſaye the ſpſch

Pater noſter, with ten

Aues, and a

Crede.

Thou

The thirde or  
our thirde part. In the  
first place we shall  
take notice with the  
people that thou seest our  
blest Lady the virgin sit-  
ting alone at alone, conside-  
ring her sweete sonne dead  
and buried according in her  
tears the prophetes of Jo-  
hans the prophet and others,  
that he should rise agayne  
the third day: but specially  
remembering his death  
and which were true  
and fulfilled. And beholde  
now

10 Medications vpon

bpon a sodein her sonne ap-  
pearing in glorious wise  
vnto her. For who is he, but  
Iesse he be worse than an  
Infidel, that can but thinke  
that our sauour Christe ap-  
peared vnto his blessed mo-  
ther, whom he had such care  
of, euen at the houre of  
death, that he appointed  
his Disciple John to her for  
a sonne, in steede of himselfe:  
whom also the scripture  
doth testifie, that he was re-  
bedient vnto. who also spake  
then

now the Rosary. M

then was not so great to see  
the paynefull agouye, scour-  
ging, whipping, excoiating  
with thornes, the toyinge  
and traveling under the sore  
and heauye burden of the  
Crosse, his nayling to the  
soure, and finally his payne-  
full death, and peeling up  
his moste unquiet saule ther-  
on. Her for more; I say, to be-  
holde all these his torments  
and heuie paynes was  
not so great, as better was  
inestimable, & greater now

D.i.

to

Meditationis vpon

to see his glorious wounds  
shining so bright, and his  
passible & mortal body had  
such impassibility and im-  
mortalitie. For Christ rising  
from the dead, Death not  
nowe, Death hath no power  
ouer him any more. His bod-  
dy that was palpable, and  
tyed to a pillar, to be indued  
with subtiltie to passe from  
place to place without let,  
as he dyd in this his resur-  
rection the great stone laide  
to the mouth of the Sepul-  
chre.



chre. The alle who he appeared  
to his Apoſtles & does  
bring faith to them; and  
yet palpable for the kithleſſe  
ſinning Thomas to put his  
fingers into the place of the  
nails and his hande into  
his ſide. And then ſays the  
ſoul. Pater noſter; and ten  
Ave. *in ſonnam in modum*

After this followe in thy  
thought and remembrance  
our ſaviour Chriſt together  
with our bleſſed body, his  
Apoſtles and diſciples into

0.118

D.ii.

Betha.

## Meditations vpon

Bethany, and heare him  
cōmanding them to preach  
penaunce and remission of  
sinnes in his name to all  
Nations. And when he came  
to mount Olmet where he  
would ascende, he lifted up  
his holy handes and blessed  
them, and while he blessed  
them he ascended into hea-  
uen. who can worthily ex-  
presse what joy it was  
to his blessed Mother the  
virgin to see helde of her  
belovest in such a glorious  
and

# The Rosary.

and faulcon ascending into  
 heauen by his auncie might  
 and power in visible forme  
 and shape, most glorious to  
 beholde, triumphing ouer  
 death and hel, leading with  
 him innumerable soules,  
 which till then had ben kept  
 in captivity. And then with  
 ioyous and thankful mind,  
 such as thou seest in the  
 Saints of God, who are  
 gone before; as thou shalt  
 come after; if thou followe  
 their steppes, shall come  
 on

Meditations vpon

on the times and dayes the  
second Page the first  
ten Aues.

Nowe must ye goe to  
the holy rite of Perseuerance  
with which the Father of  
Jesus, the cleane conscience,  
and other his disciples, and  
enter into the parlor of cha-  
ber with both hands then  
colittine in prayer and  
harken what a loud sound  
there is, as if there be the blast  
of a great volume, and there  
shall thou see vpon every  
no

one

the Rolary.

one remaine cloden tou-  
gues as they were of fyre  
and see them al fylled with  
the holy Ghost, and heare  
them thereupon extoll the  
wonderful workes of God,  
to the no smal comfort un-  
doubtably of our blessed La-  
dy, from whose deare sonne  
this so precious a Jewel,  
this inestimable gyfte and  
benefite did discende. Now  
humble desire therefore that  
thou mayest be partaker of  
this holy gift, knele downe  
and

Meditations vpon

and say the thirde Pater noster  
and ten Aues.

Nexte beholde in thy  
minde, as it is to be beleue-  
ned of euery good Christian  
man, howe after our blessed  
Ladye the virgin Marpe,  
had payde the det to death,  
and was buried, it pleased  
the holy Trinitie, the father,  
the Sonne, and the holy  
Ghosse, to rayse vp the body  
of this blessed Virgin, that  
elect vessell, the Mother of  
God, moste pure and imma-  
culate

the Rosary.

culate without spotte of  
sinne, and to assume her  
into heauen, and to make  
her partaker, as well in bo-  
dy as in soule of the glorie  
of her Sonne. Whereupon  
when thou haste well me-  
ditate, then saye the fourth  
Pater noster, and the terme  
Aues.

Last of all, as in the for-  
mer meditations thou haste  
behelde the glorious As-  
sumption of our blessed La-  
dy, so thou muste nowe kepe  
the



Meditations vpon

the eyes of the hart fixed  
in heauen sky, and beholde  
the Mother of Virgins,  
who first bowed her vir-  
ginitie vnto God, placed  
queene of virgins. And as  
she excelled Confessours in  
straighnes of lyfe and fer-  
uentnes of deuotion: so was  
she exalted aboue them al,  
and not aboue Confessours  
and Virgins onely, but  
Martyrs also: for neuer a-  
ny suffered so great marty-  
dome, as this moste blessed

in the Rosary De M

Although born in this world,  
 who might have joye that  
 was not mingled with tra-  
 uerle, payne, and sorrowe,  
 But what she doe thinke  
 any longer of most crea-  
 tures, her humilitie passed  
 the Angelles; her service in  
 deuotion was aboue the  
 Archangelles; her patience  
 and obedience surmounted  
 the heauesty Serues; her  
 withstanding the assaults  
 and temptations of her  
 ghostly ennemie passed the  
 Cele-

## Meditations vpon

Celestiall powers, her care  
and diligence, night and  
daye to winne soules to God;  
excelled the heauenlye Rul-  
ers: her to haue subiection  
vnto god and his creatures  
was not inferior to the  
heauenlye Dominations, her  
diligent meditations and  
contemplations; purities  
of heart, and tranquillities of  
minde, excelled the thrones;  
shee having God alwayes  
before her eyes, beholdinge  
him as it were face to face,  
went

went beyond the Obse-  
 uing: her loue was so fer-  
 uent that God in hart and  
 minde, as in al her powers,  
 that she far passed the Ser-  
 raphims them selues. And  
 therefore beholde her as  
 Queene of heauen set in  
 glorious Throne and seate  
 of maiestie, aboue al hea-  
 uenly creatures, and crow-  
 ned with glory and ioy ever  
 to endure. Before whome  
 fall to done prostrate, ma-  
 king her thyne Advocate  
 and

# Meditation vpon

and mediatrix to praye for  
thee; and to offer thy pray-  
ers into almighty God.  
And then say the fifth Pa-  
ter-noster, and the ten Aues,  
and a Crede. And then  
as haste thou ended some  
Holograph of our  
Of your charitie pray for  
him that before this  
fall to the ground  
and yett liue & procure  
him

# A breefe Treatise

of the most precious paynes  
that our sauour Iesus Christ  
turned for vs wretched sin-  
ners. Taken out of Bo-  
nauenture vpon the  
Passion.

**T**hree Ierows retur-  
ning to boordes the  
citie of Hierusalem,  
from the place where Christ  
our redeemer was crucified,  
did reason among them sel-  
ues as they went, whiche  
was the grettest payne that  
Christ

311 A breefe Treatise

Christ suffered. One of them  
began and saide: It seemed  
to me the greatest payne,  
when being bounde to a  
pillar he was scourged with  
whippes that were fylled  
with knottes & sharpe tea-  
ting hookes, wherewith  
every stroke he felt was  
so sore, that from the soles  
of his feete into the crowne  
of his head there was not  
left on all his body any  
whyle a sounde place. And  
then being all wetted with  
freche



Vpon the Passion.

fresh and warme blood, the  
tormentors put vpon him a  
garment of filke, which did  
so cleaue vnto his wounds  
and dyed by his blood, that  
it was as it had bene con-  
gealed and faste glewed  
vnto his body. After which  
to encrease his paine, by ad-  
ding one torment to an o-  
ther, they pulled and rent of  
the said garment with such  
crueltie and violence, that  
from y<sup>e</sup> croone of his head  
to the soles of his fete was

E.i.

scene

## A breafe Treatise

Come into the house, but all blon-  
dy desire as though he had  
ben flayne, so that we este-  
med him more vile and with-  
drew than a Leprosed man  
thus (saide he) I sent him into  
me the greatest payne.

The seconde then spake  
and said, that there ment  
to him an other more great  
payne, that he suffered after  
this, which was, when  
they were going out of the  
Gate towards Calvary,  
they layd upon him the hea-

uy

upon the Passion,

up and burdensome Crosse  
whereon he should be cruci-  
fied, to bear it. And his  
mother being distressed, but  
not able to see and behold  
him the paffe of people sold  
talking about him towards  
his death, being so great,  
she came about to a place  
where he should passe, but  
when she should behold him  
which had bin most beau-  
tiful among the children of  
men, so disfigured through  
a multitude of his torments.

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C.ii.

it

A breefe Treatise

it so strooke to her heart, that  
presently she fel to the earth  
in a swoone. When therefore  
holding his mother in this  
case, for the great compassion  
he had of her griefe, and for  
the payne of his greaue and  
heauy burde, like as he had  
bin dead fel to the earth, in  
which she he was so crushed  
with the weyght of the stone  
where he laye, that through  
at his whole body it was  
easy to be perceyued that he  
was so utterly maymed  
that

upon the Passion.

that no longer he was able  
to beate his heavy cross:  
whereupon he fell violently  
downe upon his mo-  
ther, and withall in moche  
true maner holed him into  
the earth. Thus as he fell  
downe was the moche cruellest  
payne.

The third then said, there  
was another payne whiche  
was more grievous  
then both these, which was,  
when the tormentors turned  
all their strengths together,  
and

A second Treatise

and with cordes stretched  
out to the nayling holes of  
the crosse his hands and  
feet, which naturally could  
not reach unto the holes;  
whereby all the baynes and  
synnons of his body were  
quite broken & pulled in sun-  
der. And so his hands and  
feet being fast nayled to the  
crosse they bore it up and  
suffered it to fall with such  
violence into the mortar  
wherein it afterward stood;  
that an unnatural & cruell  
thing it was to beholde the

vpon the Passion.

corner of his passion, which  
he humbly suffered, that all  
the people were ordered to see it,  
specially when he prayed for  
those that so tormented him,  
saying, O Father pardon them,  
for they know not what they  
doe: And thus of this mat-  
ter they ended their com-  
munication, which surely will  
deeper wound in the hearts  
of all y<sup>e</sup> heare & not worthy  
how hardly sinne is pardon-  
ed; but about a how har-  
tly Christ loved me, which  
so willingly suffered such bit-



## A breefe Treatise;

ter blastes & passing paynes  
to deliuer him from endles  
sorowe, and bring him to e-  
uerlasting ioy.

¶ An exhortation to penance  
and pacience.

Since sinne is not pardoned but  
through such great smarte;

To purge sinne then much paine  
take with willing hart:

For to both this paterne Christe  
teache to obteyne

Forgiuenes of sinnes by great  
sorowe and payne.

And then for paynes past in all  
ioyes to remaine.

¶ F I N I S.

# ☛ Fifteene Prayers

righte good and vertuous,  
vially called the xv. Oos,  
and of diuers called *S. Enges*  
prayers, because the holyc  
and blessed Virgin vsed  
dayly to say them be-  
fore the Image of  
the Crucifix,  
in *S. Pauls Church*  
in *Rome*.

*The first Prayer.*

**O** Jesu, endles sweete  
nelle of all that lone  
thee, a love passing  
all. *exce-*

The. xv. Oos.

exceeding all gladnes and  
desyre, the sauour and lo-  
uer of all repentant syn-  
ners, that lykest to dwell  
(as thou saydest thy selfe)  
with the children of men,  
for that was the cause why  
thou wast incarnate and  
made man in the ende of  
the worlde: Haue mynde,  
blessed Jesu, of all the sor-  
rowes that thou sufferedst  
in thy manhood, drawing  
nigh to thy blessed passion,  
the whiche most pynfull  
passion

The. xv. Oos.

Passion was ordeyned to  
be in thy Divine harte, by  
counsel of the holy Trinitie,  
for the ransome of al man-  
kinde: Haue minde, blessed  
Jesu, of al the great dredes,  
anguishes, and sorowes  
that thou suffredst in thy  
tender fleshe, before thy pas-  
sion on the Crosse, whē thou  
wast betrayed of thy disci-  
ple Judas to the Jewes,  
which of singuler affection  
that thou haddest to them,  
shold haue beene thy spe-

A.ii.

cial

The.xv.Oos.

cial people, after the tyme  
that thou haddest made thy  
prayer vppon the mount of  
Oliuet, and sweettest there  
both blood and water: Al-  
so haue minde of the great  
anguishe that thou wast in,  
when thou wast taken of  
the false Jewes, and by false  
witnesses accused: and at  
Ierusalem in tyme of Ea-  
ster, in the flourishing youth  
of thy body, without tres-  
passe receyuedst thou thy  
iudgement of death vppon  
the

the  
was  
obv  
feell  
a py  
wit  
heal  
inn  
bod  
toz  
ble  
thee  
me  
com  
and

the Crosse: where also thou  
 wast dyspoyled of thyne  
 own clothes, scorned, blind-  
 felde, buffeted, bounde to  
 a pyller, scourged, crowned  
 with thornes, smitte on the  
 head with a reede, and with  
 innumerable paynes thy  
 body was al to brused and  
 torne. For minde of this  
 blessed Passion, I beseeche  
 thee, benigne Jesu, graunt  
 me before my death, very  
 contrition, true confession,  
 and worthe satisfaction,  
 and

The. xv. Oos.

and of all my sinnes remis-  
sion, Amen.

Pater noster. Ave Maria.

The second prayer.

**O**Blessed Jesu, maker of  
all the worlde, that of  
man may not be measured,  
which closest in thy hande  
all the earth: Haue mind of  
thy bytter sorow, first when  
the Jewes fastned thy blef-  
sed handes to the Crosse  
with nayles: Also to en-  
crease more thy payne, they  
added



added sorowe vpon sorowe  
 when they pearced thy ten-  
 der sete, because thou woul-  
 dest not accorde to their  
 wyll, and so cruelly they  
 drew thy blessed body in  
 length and breadth to the  
 measure of the Crosse, that  
 al the ioynts of thy limmes  
 were both losed and bro-  
 ken: For minde of thy bles-  
 sed Passion, I beseeche thee  
 benigne Jesu, giue me grace  
 to keepe with me both thy  
 loue and thy dread, Amen.  
 Pater noster. Aue Maria.

The third prayer.

**O** Jesu heauenly Phisiti-  
on, haue minde of thy  
langour and blednesse of  
thy woundes, and sorowe  
that thou sufferedst in the  
height of thy Crosse, when  
thou wast so lifted vp from  
the earth that thou wast al  
to torne in euery of thy lym-  
mes, so that there was no  
lymme abyding in his right  
ioynt, and therefore no sor-  
rowe was like to thine, be-  
cause that from the soules  
of

of the feete to the top of the  
 head was no whole place:  
 and yet forgetting in man-  
 ner al those greuous pay-  
 nes, thou prayedst deuout-  
 ly and charitably to thy fa-  
 ther for thine enemies, say-  
 ing, Father forgeue them,  
 for they knowe not what  
 they doo. For this charita-  
 ble mercy that thou shew-  
 edst to thine enemies, and  
 for mynde of those bytter  
 paynes, graunte me that  
 this mynde of thy bytter  
 passion

passion be to me full remis-  
sion, and forgiveness of all  
my sinnes, Amen.

Pater noster. Aue Maria.

The fourth prayer.

O Jesu, very freedome of  
Angels, the paradise of  
all ghostly pleasures, haue  
minde of the dread and hy-  
deous fearfulness that thou  
suffredst when all thyne  
ennemies, lyke vnto moste  
wood lions, compassed thee  
about, smyting thee, and  
spit:

pitting on thee, scratching  
 thee, and with many other  
 greenous paynes tormen-  
 ting thee: For minde of all  
 these dispiteful words, cruel  
 beatinges, and sharpe tor-  
 mentes, I beseeche thee  
 (blessed Iesu) delpue mee  
 from all mine enemies bo-  
 dily and ghostly, and giue  
 me grace to haue the de-  
 fence & protection of health  
 euerlasting agaynst them  
 vnder the shadowe of thy  
 wings, Amen. Pater, Ave.

The

The fifth prayer.

O Jesu, myrroure of the di-  
uine clearenesse, haue  
minde of that dread and  
heauines which thou hadst  
when thou hangedst naked  
and miserable vppon the  
Crosse, and al thy freends  
and acquayntaunce stode  
agaynst thee, & thou foun-  
dest comioyte of none, but  
onely thy most louing mo-  
ther, faythfully standing  
by thee with great bitter-  
nesse of heart, whom thou  
Didst

The. xv. Oos.

biddest betake to thy wel-  
beloued Disciple, saying,  
Lo woman thy sonne: And  
likewyse to thy Disciple,  
Lo thy mother. I beseeche  
thee, blessed Iesu, by the  
sword of sorowe that then  
pearsed her harte, to haue  
compassion on me in al my  
troubles and afflictions,  
both bodyly and ghostly,  
and geue mee comforte  
in all time of tribulation.  
Amen.

Paternoster. Aue Maria.

The



The. xv. Oos.

The sixth prayer.

**O** Jesu, king most worthy  
to be loued, and freende  
moste to be desired: Haue  
minde of the sorowe that  
thou haddest, when thou  
beheldest in the myrrour of  
thy moste cleare maiestie,  
the predestination of al thy  
chosen Soules, that should  
be saued by the merite of  
thy Passion: For minde of  
the deepenesse of thy great  
mercy, which thou haddest  
vpon vs lost and desperate  
sinners,

The. xv. Oos.

sinner, and namelp for the  
great mercy whiche thou  
shewedst to the theefe that  
hung on thy right side, say-  
ing thus, This daye thou  
shalt be with me in Para-  
dise. I pray thee (benigne  
Jesu) to shewe thy mercy  
to me in the houre of death,  
Amen.

Pater noster. Aue Maria.

The seuenth prayer.

O Jesu, wel of endlesse pi-  
tie, that said on the crosse  
of

The.xv.Oos.

of thy passion by inwarde  
affection of loue, I thirst,  
that is to saye, the health  
of mans soule: for mynde  
of this blessed desyre, I be-  
seeche thee (benigne Iesu)  
kyndle our desyre to euery  
good and perfecte worke,  
the thirst of concupiscence,  
and burning of al worldly  
loue in vs vtterly coole and  
extinguishe. Amen.

Pater noster, Aue Maria.

The

The.xv.Oos.

The eyght prayen.

**O** Jesu, sweetnes of hartes,  
and ghostly pleasure of  
soules, I beseeche thee for  
the hytternesse of eyfel and  
gal that thou tastedst and  
suffredst for vs at the houre  
of thy death, graunt that  
we may worthely receyue  
thy most blessed body and  
blood for the remedie of  
our synnes, and comforte of  
our soules. Amen.  
Pater noster. Aue Maria.

The

26.i.

The

The. xv. Oos.

The ninth prayer.

O Jesu, royal strength, and  
ghostly ioy: haue mind of  
the anguishēs and great sor-  
rowes that thou suffredst,  
when thou criedst to thy fa-  
ther with a mightie voyce,  
what for y bitternes of thy  
death, & also for the scorning  
of the Iewes, saying, O my  
God, why hast thou forsake  
me? by this painful anguish  
forsake vs not in the angui-  
shes of our death, our blessed  
God, Amen.

Pater noster. Aue Maria.

The

The .xv. Quest

The tenth prayer  
**O** Jesu, the beginning and  
ende, the way, life, & ver-  
tue in every meane, haue  
minde, that from the top of  
thy head, vnto the soales of  
thy feete thou sufferedst for  
vs, to be drowned in þe wa-  
ter of thy paynfull passion:  
for mind of this great pain,  
and namely for the depenes  
& woldenes of thy wounde;  
I beseech thee, blessed Jesu,  
teache me the large precept  
& commaundement of loue,  
B.ii. which

and  
o of  
t for  
dft,  
fa-  
pre,  
thy  
ing  
my  
lake  
ruih  
gui-  
essed

a.  
The

The .xv. Cos.

whiche are all drowned in  
foule sinne. Amen.

Pater noster, Ave Maria.

The eleventh prayer.

O Jesu, deepenes of endles  
mercy; I beseech thee for  
the deepenes of thy wounds  
that went through thy ten-  
der side, thy wounds, and  
the fractures of thy bones;  
that thou vouchesafe to  
draw me out, being drown-  
ed in the deepenes of my  
sin, and hide me ever after  
in



in the holes of thy wounds,  
 from the face of thy wrath,  
 vnto the time, Lorde, that  
 thy dreadfull fury be passed.  
 Amen. *Prayer after Aug.*

*God highly commended*  
 The twelfth prayer.

**O** Jesu, mirroure of truth,  
 token of veritie, and sure  
 bond of charitie: haue mind  
 of thy numerable paynes &  
 woundes, with the whiche  
 from the top of thy head to  
 the sole of thy foote thou  
 wast wounded, and of the  
 wic-

wicked Jewes thou wast  
 al to torne & rent, and al thy  
 body made redde with thy  
 moſte holy bloud, the which  
 great ſorowe (blessed Jezu)  
 in thy cleane Virgini body  
 thou sufferedſt: what might-  
 eſt thou do more for vs the  
 thou diddeſt: therefore (be-  
 nigne Jezu) for the ſake of  
 this Paſſion write all thy  
 woundes in my heart with  
 thy moſte precious bloud,  
 that I may both reſide in the  
 thy dread and thy love, and  
 that

The.xv.Oos.

that I may still continue in  
praying and thanking thee  
to my liues ende. Amen.

Pater noster. Ave Maria.

The thirteenth prayer.

O Jesu, most mighty Lpō,  
king immortall, & moſte  
victorious, haue minde of  
the ſorrowe that thou ſuffer-  
edſt, when all the powers  
of thine heart & body ſayled  
thee vtterly, and then thou  
declining thy head, ſaydeſt  
thus, It is done: ſo minde  
of this anguiſhe and ſorrowe  
haue

haue mercy on me, when  
my soule in the last consum-  
mation & departing of my  
breath, shal be anguished &  
troubled. Amen. Pater. Aue.

The fourteenth prayer.

**O** Jesu, the onely begotten  
sonne of almightie God  
the Father, the brightnes &  
figure of his godly substance:  
haue minde of that entire  
commendation, in whiche  
thou diddest commende thy  
spirite into the hands of thy  
fa-

The .xv. Oos.

Father, & with a soule body  
and broken heart, shewing  
to vs for our ransome the  
bowels of thy mercy, for the  
redeming of vs diddest giue  
vp the breath: for minde of  
that precious death, I be-  
seech thee (king of Saints)  
comfort me to withstande  
the fiend, the world, and my  
fleshe, that I may be dead  
to the world, & liuing ghost-  
ly towarde thee: and in the  
last houre of my departing  
from this world, receiue my  
soule

The .xv. Oos.

while coming to thee, which  
in this life is an outlawe  
and a pilgrime, Amen.  
Pater noster. Ave Maria.

The fifteenth prayer.

**O** Jesu, very true and plen-  
teous vine, haue mind of  
the most exceeding & abun-  
dant effusion of blood, that  
thou sheddest moſte plenti-  
ouſlye, as it had bene cruſhe  
out of a ripe cluster of gra-  
pes, whē thou vpon þe croſſe  
diddest treade that preſſe a-  
lone,

done; and hauest vs drinke  
 both blood & water out of  
 thy syde, being perced with  
 a knyghtes speare. so that in  
 al thy body was not lefte a  
 drop of blood ne of water;  
 the at the last like a bundle  
 of myrrour thou wast hanged  
 on the crosse on high, where  
 thy rederdely wored man,  
 & the licour of thy bowels;  
 & the marowe of thy bones  
 was dried vp: for minde of  
 this thy most bitter passion.  
 Sweete Iesu, would my hart  
 that



The .xv. Oos.

that the water of penance,  
and the tears of loue maye  
be my foode both night and  
day: And, good Heu, turne  
me toke to thee, that my  
hart maye be fast to thee a  
dwelling place, & that my li-  
uing maye be ever pleasant &  
acceptable and that the end  
of my life maye be so chere-  
dable, that I maye perpetu-  
ally deserue to prayse thee  
with all thy saints in blisse.  
Amen. *Antiphona* Ave Maria. *or*  
Pater noster. Ave Maria. *or*  
FINIS.

**A deuoute prayer**  
Sung vpon the Passion of  
our Lord Ihesus Chyste  
**O** Good Lorde, O grace  
of our Lorde, O moste  
mercifull and blessed Lorde  
and sweete Sauoure Ie-  
sus Chyste. I wretche that  
am vile earth and ashes, do  
reelbe thee moste humble  
hart thanks, for that it hath  
pleased thee of thy merciful  
lous humilitie, patience and  
loue to vnto deare kinde, to  
descende fro the high throne  
of heauen, to be incarnate  
of thorn

by

197 Godly prayers.

by the holy ghost, and borne  
of the virgin Mary, & heere  
to suffer all kinde of paynes  
& pouertie for our sakes, to  
be betrayed of thine owne  
disciple Judas, & deliuered  
trayterously into the hands  
of thine enemies, Annas,  
Cappas, Herode & Pilate,  
and by them sent too, and  
fro bounde and cheyned, re-  
uiled, rebuked, taunted, scol-  
fed, scorned, spyted, hated,  
enued, slandered, blasphemyed,  
and most maliciously  
moſte

## Godly prayers.

most cruelly, and most villai-  
nously entreated, blindfel-  
ded, buffeted, and spitten  
on the face, crowned with  
thorne, and stroken with a  
Reede, wounded and clad  
with purple acaye, with  
great nayles fastened vnto  
the crosse, boysted by being  
therevpon placed betwene  
two thieves, geue to drinke  
cysell and gall, and stroken  
to the harte with a speare.  
O sweete Lorde and. Sa-  
uiour, for these thy moste  
payne-



A godly prayer.

O Most sweete Lorde Je-  
su Chyste, flower of all  
vertues, most chaste louer of  
Virgins, moste stout over-  
thrower of damnable and  
wicked spirites, and shar-  
pest rooter vp of vices: mer-  
cifully beholde my fraylie,  
and by the intercession of  
thy blessed mother y<sup>e</sup> Virgin  
Mary, and thy beloued ser-  
uant S. Buget, venerable  
virgin, helpe me with thy  
supernal powre, that I may  
learne to despise for thy sake  
all.

C. i.

Godly prayers.

all earthly creatures, & Ioue  
all celestiall and heauenlye  
things, resist al sinnes, with-  
stand yll temptations, firme-  
ly embrace vertue, eschewe  
worldlye honoures, annoyde  
carnall delightes, bewaile  
my offences committed, be-  
ware and flee the occasion  
of al yll, refrayne and abstain  
from lewde companye and  
acquaintaunce, accustome  
my selfe with goodnesse to  
the ende, so that by the be-  
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Godly prayers.

nesite and gyft of thy grace  
I may deserue, with Saint  
Briget, and all other thy  
holy Saints, to possesse the  
crown of everlasting life  
in thy kingdome for ever.  
Amen.

¶ A prayer to our blef-  
fed Ladye.

O Blessed Lady, queene of  
heaven, maistresse of the  
earth, alwaye continuing a  
virgin most holpe, mother of  
our Lorde and Sauoure

C.ii.

Je=

Godly prayers.

Jesus Churche, pray & make  
earnest intercession vnto thy  
sonne for me most wretched  
sinner thy seruaurt, and for  
all y<sup>e</sup> holy Catholike church,  
for remission of sinnes, for  
increase of vertue, for peace  
and health of the faythfull  
people, and for al the seruants  
of God, both the liuing and  
the dead, that the almighty  
God through thy pray-  
ers and holy petitions, may  
haue mercye vppon the sin-  
full Nations and people full  
of

Godly prayers.

of all iniquities, both now  
and for ever. Amen.

¶ For the mainteinance of  
the Catholike fayth.

O Sweete Iesu, forbyd  
this pitifull destruction  
from thy Christian flocke,  
and comfort thy Church in  
these our dayes so greuously  
disquieted with controuer-  
sies, and at last ioyne them  
with the Catholike Church  
in vnitie of minde, whiche  
be

Godly prayers.

be carped from it by con-  
trarye opinions: and I be-  
seeche thee, that thou wilt  
not suffer suche an occasion  
of reioycing to the mortall  
enemyes of thy most blessed  
name, with the losse and ca-  
sting awaye of so manye  
Soules. Amen.

— H —  
¶ For Heretikes and  
Schismatikes. S

¶ A Almighty everlastinge  
God, whiche sauest all  
men,

Rebecca. Pinckney

Godly prayers.

men, and wouldest haue  
none to perishe, looke vnto  
the Soules Deceyued with  
the fraude of the deuill,  
that all hereticall mischiefes  
put awaye, the heartes of  
them that doo erre, consi-  
dering their miserable es-  
tate, may repent and re-  
turne to the vnitie of thy  
truth, through Iesus Christ  
our Lorde and Sauoure,  
to whom be prayse worlde  
without ende. Amen.

: The

The blessing of a good  
Christian man.

**I** Whom I beleue and be-  
proued yll death de-  
liuer vs, O omnipo-  
tent + father + Sonne,  
+ holie + Ghost. Amen.  
The soules of all faithfull  
departed out of this worlde,  
through the redempti-  
on of God

rest in peace.

Amen.

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FINIS.

2

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